

# Church Universal

"This is the victory which overcometh the world—our faith."

## CHURCH CALENDAR.

Monday, 10—Second Sunday of the month—Low Sunday.  
Tuesday, 11—S. Leo, Pope. Fortitude.  
Wednesday, 12—S. Vincent Ferrer, O. P., Priest. Dominican Order.  
Thursday, 13—B. Margaret, O. P. Virgin. Christian Sympathy.  
Friday, 14—B. Peter Gonzales, O. P., Priest. Self-sacrifice.  
Saturday, 15—S. Hermingild, Martyr. Fear of God.  
Sunday, 16—B. Constantine, O. P., Priest (from Feb. 26). Forgiveness of injuries.

## ELEVEN PRIESTS OF THE PURPLE.

The creation of eight new dignitaries makes possible in this see a pomp and splendor in Roman Catholic ceremonies not to be surpassed in any city outside of the Catholic countries of Europe, says the New York Sun. The recent honors which Pope Pius has conferred on New York priests give to Archbishop Farley a court of eleven prelates of the purple robes.

It is understood here that these honors are due to the pontiff's approval of Archbishop Farley's administration and his recognition of the fact that, except Vienna, New York is the largest Catholic archdiocese in the world.

The honor sent Mgr. Joseph F. Mooney, vicar-general of the diocese that of Prothonotary Apostolic, is a rare one, there being only twelve members of that college. It carries with it many privileges and precedence over high dignitaries in the church. In old times the college was charged with collecting records of the acts of martyrs. In memory of this it is still employed in preparing for the canonization of saints. At one time its members had precedence over bishops. This is granted to them in the papal chapel now. In state ceremonies they rank next to cardinal deacons. They take precedence over all dignitaries except bishops in cathedral, collegiate and patriarchal churches.

Apostolic prothonotaries are of the family of the pope, and at the entrance of a sovereign into Rome the members of the college in the Eternal City rank before even archbishops, unless the latter are assistants at the papal throne.

Of the seven new appointees, four are Mc's, one is an O' and all are of Irish birth or descent. They represent both parties in Archbishop Corrigan's administration and have figured prominently in the history of the church in New York.

Rev. Dr. Charles McCreedy, rector of Holy Cross, is perhaps the most striking. He was one of the strongest defenders of the late Dr. McGlynn.

Mgr. J. F. McSweeney, of St. Bridget's church, comes of a noted clerical family. One of his brothers, Father Edward F. McSweeney, is a professor at Mount St. Mary's college. Another brother, Father O'Callaghan McSweeney, recently died in Rome. Father McSweeney was educated at St. Francis Xavier's college and studied for the priesthood at Rome, where he was ordained in 1880. He has been rector of St. Bridget's church for nearly twenty years and is a member of the archbishop's council.

Mgr. James H. McGeen was born in New York and educated at the Jesuit college in this city. He studied for the priesthood at Troy seminary and was ordained there in 1865. He is a member of the archbishop's council and the director of the Sisters of Charity.

Mrs. John J. Kearney, rector of St. Patrick's old cathedral, is a noted missionary. He has spiritual charge of the Italian colony in New York, and in the recent controversy on the Italian question he was the adviser of Archbishop Farley and the director of the council called to investigate this problem.

Mrs. Edward McKenna, dean of Westchester, is also of the archbishop's council. He is a New Yorker by birth, but has been an extensive traveler. He accompanied Archbishop Farley to Rome last year.

Mrs. C. G. O'Keefe of Highland Falls is known as the builder of churches and the orator of the diocese. He was a Roman student, but made most of his studies in the United States.

Mrs. Lavelle, rector of the cathedral, was born in New York and attended Manhattan college. He was ordained at Troy and came immediately to St. Patrick's cathedral, where he has been since. He is vicar-general and a member of the archbishop's council.

## NEW BISHOP OF MANCHESTER.

Rev. John Bernard Delaney, chancellor of the diocese of Manchester and secretary to the late Bishop Dennis M. Bradley, has been appointed a bishop to fill the vacancy caused by Bishop Bradley's death. The appointment is received with great satisfaction here, as leading men consider the diocese has secured a brilliant young man, one who is in the full flower of his manhood, for its head, and one who is familiar from his intimate relations as secretary of the late bishop and from the discharge of his other manifold duties of chancellor, with all the wants of the diocese.

Rev. John Bernard Delaney comes from one of the best known and most highly respected Catholic families in Lowell, Mass., and was born in that city in August, 1865. His father was Thomas Delaney, who died several years ago, but his mother is still living in Lowell. From Lowell he went to Boston, where he entered Boston college and received instruction from the Jesuit fathers until 1887, when he graduated and immediately afterward left for Paris, where his theological studies began in St. Sulpice and there he studied for four years. He was ordained to the priesthood in Paris in 1891 by Cardinal Richard and shortly afterward returned to the United States.

His first appointment was as assistant to Rev. John J. Lyons at the oldest Catholic parish in this city, St. Anne's, where he remained for two years, and was then transferred to Portsmouth, where he was assistant to Very Rev. Eugene M. O'Callaghan. He remained there five years. His capabilities were such, both in this city and Portsmouth, that he was made chancellor of the diocese and secretary to Bishop Bradley five years ago and has since that time been at the cathedral here.—Free-Press Journal.

## DEATH OF BISHOP PINK.

Rev. Louis Maria Pink, bishop of Leavenworth, died Thursday, March 17, at his home in Kansas City, Kan., of pneumonia. It is reported that though the bishop had been hovering between life and death for several days, he revived slightly shortly before the end and insisted upon being moved in the habit of his order, the Benedictine. Then he stood upright, but being too feeble to walk, sank and expired two minutes later.

Bishop Pink was born in Trifternberg, Bavaria, July 12, 1834. He received his elementary and most of his higher education at Ratisbonne. Coming to America in 1852, he joined the Benedictine order at St. Vincent's, Pa., where he finished his studies and was ordained in May, 1857. He was successively stationed at Bellefonte, Pa., Newark and several other places in New Jersey; St. Joseph's, Cincinnati, and St. Joseph's, Chicago, which place he left in 1885 to be placed at the head of St. Ben-

dict's college and act as pastor of the congregation in charge of the fathers at Atchison, Kan. He was subsequently consecrated titular bishop of Eucarpia, and conditor to Right Rev. John B. Moore, S. J., then vicar apostolic of the territory east of the Rocky mountains. On May 22, 1877, he was called to the newly created see of Leavenworth, Kan., and subsequently to Kansas City, Kan., which was in 1891 made the see city.

## THE POPE IS A WATCHFUL BISHOP.

Record, Louisville, Ky.: It is well known that the Holy Father looks after even the minute details of his own diocese, Rome. He is a watchful bishop. The following incident, illustrating his episcopal solicitude, occurred recently, and the Record can vouch for it: The pastor of one of the leading parish churches of Rome had suffered his energies and pastoral care in the administration of his extensive parish to lag of late. This came to the knowledge of Pius X. The Holy Father, in order to inform himself personally of the condition of that parish, sent for the pastor. In his interview he asked him:

"How many parishioners does your parish number?"

The pastor answered, naming the number. "And how many of them are unbaptized?" questioned His Holiness.

"I do not know the exact number, but, probably, so many," replied the embarrassed pastor, naming the number.

The Holy Father further questioned him about unlawful marriages and similar matters, eliciting from him invariably indefinite and confused answers. Finally, the Pope inquired as to the salary he was receiving.

"Holy Father," replied the pastor, "I have a revenue of only 200 francs a month."

"That is rather too small," remarked His Holiness. "I shall better that, depend upon it; in a few days I shall arrange it."

He then dismissed the priest, who departed breathing more freely and rejoicing exceedingly over his prospects. Pius X kept his word; a few days later the pastor received the official notification of his promotion as canon of the little church of Our Lady in Via Lata, to which was attached a monthly salary of 350 francs. At the same time, however, it was made known to him that he would be succeeded in his office as pastor by the Rev. . . . a young and very energetic priest.

## A "CLERICAL" GOVERNMENT.

The Belgian government is frequently taunted with being clerical. We venture to assert that when its work is weighed, the general opinion will be that the more widely the principles by which it has been guided are adopted, the better it will be for the interests of the masses.

In twenty years, without exceeding the ordinary budget of 15,000,000 francs, they achieved most notable results and kept the nation in the forefront of progress. Old age pensions have been introduced; a fund has been provided for the remuneration of men engaged in military duties; the price of sugar has been lowered by three pence in the kilogramme; the public services have been improved; there has been an increase of 1,000,000 francs annually in the sum devoted to education, and of 100,000,000 in the economic provisions for the benefit of the people.

No new taxation has been imposed other than a rise in the duty on alcohol, in the consumption of which there has, in consequence, been a diminution of a third. M. de Smet de Naeyer, president of the cabinet and minister of finance, during a recent discussion on the budget, observed that the man who would have said twenty years ago that this could be done would be looked upon as a dreamer. He is proud of the programme the government has carried out, and the pride is very justifiable.—Catholic Advances.

## ARCHBISHOP ELDER AT 85.

Archbishop Elder was 85 years of age last Tuesday. He is today the eldest prelate in the United States and the second oldest in the world. In three years he will be able to celebrate the fiftieth anniversary of his consecration as a Bishop.

Mrs. Elder was consecrated Bishop at Natchez on May 3, 1857. On January 30, 1880, he was appointed conditor to the Archbishop of Cincinnati, and succeeded to the see July 4, 1883. He was invested with the pallium on December 13, 1883.

The prelate whose consecration antedates that of Archbishop Elder and who is the oldest living prelate in the world, is the Mt. Rev. Dr. Daniel Murphy, Archbishop of Hobart, in Tasmania. Dr. Murphy was born in Cork on June 18, 1815, the very day that saw the overthrow of Napoleon at Waterloo. He made his studies at Maynooth, and was ordained priest on June 9, 1838.

Going as a missionary to Hindoostan, he became conditor to the Vivar Apostolic of Madras in 1846, the year in which Leo XIII was made Archbishop of Hyderabad, India, and was transferred to Tasmania in 1866. He has been a priest for sixty-five years and a Bishop for fifty-seven years and is still strong and active.—Michigan Catholic.

## ASKED THE POPE TO TOUR THE WORLD.

While talking to Pope Pius about the ease and rapidity of modern traveling, George Lynch, the journalist, asked him if now that it was so easy, and that all other monarchs of the earth were going a-visiting, "Why would not you, holy father, make a tour of your parish—the world?" He sat back and laughed a ringing, hearty laugh, as he shook his head. "He seemed amused at the idea of a pope turning globe trotter; but I persisted, and rapidly sketched the projected tour across Europe and England, and dwelt, perhaps not unenthusiastically, on the reception he would get everywhere in Ireland, and when traversing the United States especially, and so on round back to Rome, which would make it the greatest royal progress the world had ever seen. He looked at me with an amused yet interested smile. It may have been imagination, but I thought there was something that appealed to him in the idea of seeing something of these 300,000,000 of people that recognize him as their spiritual father."

## GOOD OFFICES OF PRAYER.

Every day, in the Holy Sacrifice of the Mass, our Lord Jesus Christ Himself offers to the Father the infinite merits of His expiation and intercession. One Mass would suffice to obtain the grace of conversion for all the non-Catholics and all the Jews and heathens of the whole world. Why do so many Masses fail to win them? Because our Lord is in the hands of His servants. Miracles He works sometimes. But in the ordinary course of His grace, He does not produce outward and visible effects except with the co-operation of His priests and His people. The conversion of the country, is, therefore, in our own hands. All must be done by the grace of God. But to open the flood gates of heaven and to let loose the streams of that mighty grace is given to the prayers of men. Therefore, never should we assist at Mass without praying for the conversion of non-Catholics.—Catholic Transcript.

Be a man whose word is worth a hundred cents on the dollar and your reputation will be as good as gold.

## Revolution in Church Music

Pope Pius X has ordered that the music now in use in the Catholic Church be superseded by Gregorian music, which approaches in movement, inspiration and savor the Gregorian form. His instructions provide that the change be made as quickly as possible, and the necessary steps to carry out instructions emanating from such a source may not be delatorily taken.

In the Archdiocese of New York the clergy are awaiting the return of Archbishop Farley, who is now in Rome, to learn what is to be done to carry out the directions of the Pope. It is not believed, however, that any sweeping change will be ordered immediately in the character of the music. The change in its entirety is one which cannot be made, say the choirmasters, in a month, or, in some cases, in a year. The consensus of clerical opinion is that it will come gradually, and that in some of the churches it will be at least two years before the music of today is supplanted by the music of the time of Pope Gregory the Great.

That this opinion is not unjustified, so far as the Archdiocese of New York is concerned, was indicated when, two weeks ago, Bishop McDonnell of Brooklyn, at his quarterly conference, laid the instructions of the Pope before his clergy and admonished them that they were to be carried out as rapidly as possible. Bishop McDonnell fixed no limit for the fulfillment of the papal commands. He realized that the situation demanded the making of haste slowly, and contented himself with commanding all diligence.

With the conference less than three weeks passed, however, three churches in his bishopric have made a start for dismissing the women singers in their choirs, and the chant will be heard within their walls as soon as their boy singers can be perfected in Gregorian singing. Just when this will occur may not be accurately forecast, but it is not at all unlikely that the chant will be heard across the bridge before it is regularly sung in Manhattan.

## Orders Exclude Women.

When the orders of Pope Pius have been carried out in all the churches there will not be a woman singer in any Catholic choir. Under the new regime singers in the church will have a real liturgical office, and it follows that women, being incapable of exercising such office, will be excluded. Whenever it is desired to employ the acute voices of sopranos and contraltos, boys must be secured. "Finally," the Pope directs, "only those are to be admitted to form part of the musical chapel of a church who are men of known probity and piety of life, and these should, by their modest and devout bearing during the liturgical functions, show that they are worthy of the holy office they exercise. They shall wear the ecclesiastical habit and surplice and shall be hidden behind gratings when the choir is excessively open to the public gaze."

In promulgating his instructions Pope Pius laid down these principles:

"Sacred music, being a complementary part of the solemn liturgy, which is the glory of God and the sanctification and edification of the faithful. Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, participate in the general scope of the liturgy, and precisely sanctify and goodness of form. It must be holy, and must, therefore, exclude all profanity not only in itself, but in the manner in which it is presented by those who execute it."

"These qualities are to be found in the highest degree in the Gregorian chant, which is, consequently, the chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codes; which she directly proposes to the faithful as her own; which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity."

## Music Worthy the Temple.

"On these grounds the Gregorian chant has always been regarded as the supreme model for sacred music, so that it is fully legitimate to lay down the following rule:

"The more closely a composition for church approaches in its movement inspiration and savor of the Gregorian form, the more sacred and liturgical it becomes, and the more out of harmony it is with that supreme model, the less worthy it is of the temple."

"The ancient traditional Gregorian chant must, therefore, be largely restored to the function of public worship, and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music but this."

Although music other than Gregorian is not forbidden, the employment of many musical instruments now in use in the Church is proscribed. It is provided that the chant should always have the principal place, and that the organ and such instruments as are specially licensed shall merely sustain and never oppress it: It is not permitted to have the chant preceded by long interludes or interrupted by intermezzi. The employment of the piano is forbidden in terms, as is also that of noisy or frivolous instruments, such as drums, cymbals, and bells. No bands may play in the church, and great care must be taken in the licensing of wind instruments by the diocesan ordinaries.

In issuing his instructions Pope Pius enjoins the clergy to favor with all zeal these reforms, long desired and demanded with united voice by all, "so that the authority of the Church, which herself has repeatedly proposed them and now inculcates them, may not fall into contempt."

Pending the training of choirs properly to render the Gregorian chant the lighter form of music will be abandoned. Indeed, this has already been done in the majority of churches, the musical programme being selected with an eye to the pope's wishes.

Because of the general lack of information regard the Gregorian form of music the following explanation of its character by Father John B. Young of St. Francis Xavier's College, a deep student for many years of ecclesiastical music, and one of the recognized authorities on the subject, is particularly valuable at this time when the whole musical system of the Catholic Church is to be changed.

"The new regulations were first sent over by the Holy Father to the Cardinal Vicar of Rome. They form a new body of laws on church music, superseding all other rules. The Holy Father in issuing the new regulations was actuated by the objectionable character of the music in general use in the churches, which was secular and worldly, and more suggestive of the concert than the church. It was too dramatic, and lacked the devotional. In effect it was opposed to the spirit of the services. The character of the church music in Rome was the same as in other cities, and the Pope, being Bishop of Rome, sent his instructions to his Cardinal Vicar to be applied first in this city. He instructed the Cardinal Vicar to see that they were carried out as soon as possible, and the vesper service was changed at once."

"To begin with, the instructions provide for the more general use of Gregorian music, according to the manner of rendition revived within the last two decades by the French Benedictine monks. The use of the chant is urged before all other Church music, that it may be availed of in churches where there are choirs which are unable to render every part of the service artistically in figured music."

## Must Be Done Artistically.

"Even the Gregorian chant must be rendered artistically. This is now possible after the success

attendant upon researches which have been going on for twenty years past among old manuscripts. The proper rhythm of the chant, lost for centuries, was discovered again by the researches, and when the discovery was made its establishment was not only rendered possible, but a matter of policy, inasmuch as it had never ceased to be the music of the Church, but had merely fallen into disuse because of the impossibility of its correct rendition."

"Gregorian music is a unison chant which has been in use from the very beginning, and which was perfected by Pope St. Gregory in the seventh century. It is a free recitation of the text, with cadences, especially at the end of sentences. Its elements are either single notes of groups of two or three notes. Each syllable receives either a single note or one or more groups. In ancient notation the grouping was clearly indicated by what is called a neuma, resembling very much a shorthand character. While this notation best represented the rhythmic movement, it very imperfectly indicated the pitch, so that often great confusion arose. This neumatic writing was replaced, about the eleventh century, by notation on a staff of four lines, the form of the notes being either square or diamond shaped. No doubt before the invention of printing, when only manuscript copies could be made, there was diversity in the translation of the neumas into the more modern notation. The rhythm was preserved by daily use among the many monastic orders. As these orders became less numerous the clerics were replaced by secular chanters, and even the rhythm was lost sight of."

"The Gregorian chant is based on eight different scales, or modes, so that where modern music has only two modes of expression, the major and the minor, the Gregorian has four times as many, differing as to the placing of the two semi-tones of the scales. Four of these scales are called authentic, or original—the first from D to D, the third from E to E, the fifth from F to F, and the seventh from G to G. The authentic scales are purely diatonic—that is to say, without sharps or flats. The other four scales, the plagal, are related to the original, having the same keynotes, but ranging a fourth lower. They are to the authentic scale what the modern minor scale is to its relative major. Just as in modern music they are often combined."

"With the eight scales a far richer variety of expression is possible."

## Dominated by Earnestness.

"The general effect of Gregorian music is earnestness—gravity, if you please. The construction of the scales produces the effect of solemnity. Gregorian music expresses without exaggeration. It breathes sadness without despair, joy without extravagance. As compared with the music we know it is like the music of another nation."

"That it is difficult of rendition may not be gained. The monks who composed it were men of deep learning, men of prayer, replete with devotion. They composed it for rendition by themselves. It is essentially the music of the house of God. Above all it is reverential."

"The Gregorian chant, of all forms of musical expression, is best adapted to the liturgy, the ceremonial at the altar. With it all the devotional movements which should accompany the text of the liturgy—the bowing of the head, the bending of the knee—are included. It is no wonder therefore that the Holy Father insists on the general use of the Gregorian music, since he wishes to secure everywhere for the ceremonial of the Church its full liturgical beauty."

"It is because of the characteristics of Gregorian music that its introduction means the admonition of the mixed choir. With Gregorian music in use the proper place for the choir is in the sanctuary, to which women are not admitted. The choir must follow the movements of the chant as well as the music. The singers are supposed to be clerics, but in their absence boys and men can be employed."

"The Holy Father does not exclude, however, such figured music as in character resembles the liturgical chant. There is the polyphonic music, which is in use in this chapel. It has ever been considered the ideal music of the Church. Palestrina and his followers took up their themes from the Gregorian chant, and that is why the compositions evolved breathe the same spirit of devotion. It was composed for voices alone. No doubt there are very few choirs at present which could render this music."

"Modern music is not excluded by the instructions of the Pope, so long as it resembles in spirit the ideal at which he aims. It must be devotional, and, above all, as the Council of Trent declares, it must have nothing that is light, sensual, or theatrical."

"The change to Gregorian music is generally regarded as approaching the impossible. It is not, but it is possible only on condition that sight reading and voice training be taught in all Catholic schools, so that every child by the age of ten or eleven years should be a fit member of the choir."

"Just now a great difficulty which has to be overcome is the absence of accompaniments for the organists in modern notation. All the editors of the liturgical books of the new chant, however, are bringing out complete editions in modern notation, with full organists' accompaniments."

"Will the priests be able to render the Gregorian music without a special training?" was asked.

"They will have to be taught just as any one else," replied Father Young.—New York Times.



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